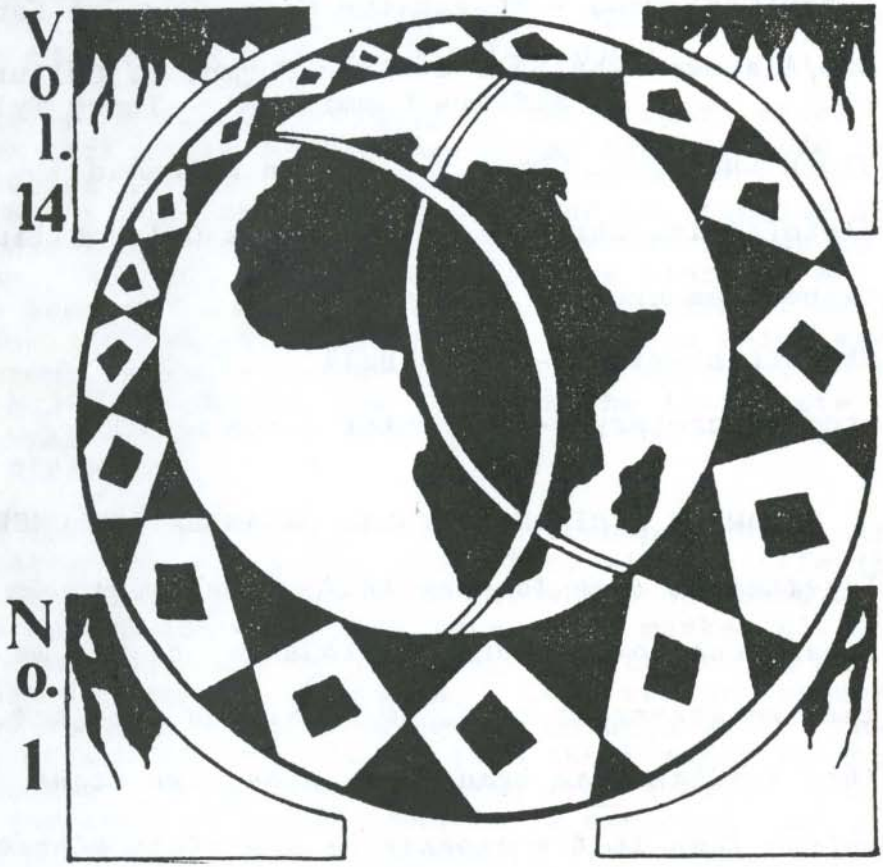
HARAMBEE

FLAME!



In This Issue:

GUEST EDITORIAL: A Sister Goes Home; EDITORIAL: Images of Africa; FROM OTHER SOURCES: A Credit To His Race, They Just Don't Get It, Caucasian Image Of Jesus Addressed, ANC And Inkatha, Economics of U.S. Food Aid To Africa; BOOKS: Materials On Malcolm X For Youth; POETRY: A Tribute To Dizzy...

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural exchange is germane to human growth.

GUEST EDITORIAL

(Editor's note: Dr. Gloria Latimore, editor and publisher of MOBETTER NEWS, lives in South Holland, Illinois. Recently, she made her first visit to the African continent, spending several days in Senegal. The following impressions of her visit are printed with the Sister's permission from the current edition of MOBETTER NEWS. The article has been edited due to space limitations.)

Arriving in Dakar at midnight, the airport clock shows that it is 00:00, signifying that my life is beginning anew as the clock moves to 00:01 - to Afrikan time. My brothers surround us, tugging at the excessive luggage our ignorance has led us to bring. We have no real need for the clothing we have brought because our kin on the continent make better clothes at better prices--clothes which are far more suitable to the climate and appropriate to the culture. We are now truly in the land where the weather suits our clothes, i.e. the suits of our birth.

From this moment on, we will be accompanied by our brothers wherever we go since they will be offering the many goods and services for which our people have become known. Dakar is a giant market place where almost everyone is engaged in the noble art of sharing, known as vending. Some vendors occupy fixed stalls in the innumerable markets while others, often family members, take their wares to the consumers. As an exile, coming from America, you are regarded as wealthy and it is expected that you will desire to share your wealth with your brothers and sisters on the Continent. It is expected because this is the practice. A Seneaglese family with only a modest income is likely to have a "maid"--not in the western sense of "servant" but someone with whom they share their wealth by creating the job of helping the family maintain the household.

So your brothers and sisters will follow your path from the moment of your arrival until your depar-

ture...will go with you to the market and negotiate the price of items that interest you. Negotiation is their way of exercising their intellectual "muscle."

...Although it is ill-mannered to snap shots of people without their permission, our brothers and sisters(and their children) expect that you will want to do so and happily assemble themselves for this purpose. They probably sense that you are taking pictures because you don't know how to relate to them and, therefore, don't know what else to do...

Adam, your travel guide(who speaks at least three languages and has a doctorate in tourism), tells you that they cook the meat that is left from their daily sales with fire(which does not explain what they contain the fire in without gas or electric ranges). But, of course, he does not realize that Afrikans in America spend a disproportionate amount of their time indoors and cannot imagine themselves cooking out-of-doors for any reason other than a 'holidy' bar-b-que. But Adam, who is himself a member of one of the larger groups in Senegal, ignores your ignorance and goes on to tell you that the Fulani live with their cattle, i.e., that it is the source of their livelihood.

Perhaps, this is one reason that the Senegalese with whom we discussed the matter had such a difficult time with our devotion to jobs as our means of livelihood. They found it unfathomable that we could be so passive about our lives that we could leave our livelihood almost entirely in the hands of our adversaries(Emphasis added). It is not chiefly because there is a 60% unemployment rate in Senegal that the Senegalese practice do-for-self strategies but these strategies undoubtedly account as a principal reason for the high "unemployment" rate. The Senegalese simply do not see the sense in working for the benefit of others--especially when those others represent the colonial forces that have competed for the opportunity to strip them of their autonomy.

That our Afrikan brothers and sisters are unrelenting in their quest for independence is evident in the Museum of Senegal on Goree Island, one of the slave-holding centers on the west coast of Afrika. In the Museum, you will see pictures of those who fought for their independence from a succession of imperialists. These freedom strugglers, of course, included women.

In the slave house on the island, now populated by tourists who come for lunch and sun tans and to take pictures of the contemporary residents, will be seen the black hole where the "recalcitrants" (those who did not learn to be slaves from the slave experience imposed on them by the slave traders) were isolated. Others were beaten, mutilated, castrated, lynched or thrown into the Atlantic Ocean for resisting captivity. The European tourists, anxious to make the Goree rounds, giggle, make videos and exchange jokes while our lecturer exhibits the neck-, wrist-, and ankle-irons through which were thread the chains that bound our ancestors...

As you leave the Ile De Goree, you promise the ancestors that you will remember their suffering as they languished in these tiny rooms, packed in so tightly that they could neither sit nor lie down, where from three to four months before being slave shipped out...

As you leave Dakar, on a calm night of almost pitch-black darkness, the utility workers having struck in support of the striking doctors who have not been paid for an extended period and who have no private means of support, you note that this three-day-old situation has not led to "rioting," to panic, or to Senegalese-on-Senegalese crime. You hope that there will not be many more days during which the women, with their infants hugging their backs, will have to carry basins of water on their heads to their homes. You know that no matter how long it takes to resolve this situation that our brothers and sisters have what it takes to triumph over an adversity that is miniscule in

comparison with what they have overcome in the past--an experience which those of us returning to America must never allow ourselves to forget.

A Luta Continua

Dr. Gloria Latimore Peace

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P.O. Box 1447
South Holland, ILL 60473

EDITORIAL

We thank our sister, Gloria Latimore Peace, for allowing us to share with you some of her observations and impressions in regards her first visit to the continental ancestral home of African people everywhere. There are other sisters and brothers, some from the Omaha-Lincoln area, who have recently visited Africa for the first time. We intend to present at least some of their stories as well. We hope that you will be moved, by this and subsequent reports on visits to Africa, to make the trip to our homeland.

It is not a rarity for Africans in the United States of Occupied America to visit our homeland. But it is not nearly as common as it could and should be. Why is this? One reason is pretty obvious. A trip to Africa is expensive, too expensive for many of us. But there are many others of us who do have the money to visit the land of our ancestors and, indeed, living relatives.

If we can afford to take trips to Paris, London, Rome, or elsewhere in Europe, we can afford to take trips to Kinshasa, Cairo, Harare, or other cities throughout the vast continent of Africa. If we can blow money on luxury apartments or expensive cars, we can spend money to physically

(Continued on page 12)

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. The FLAME's priority, with respect to news and views, is African people, events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Langa(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; P.O. Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

(We begin with a "From Other Sources" special.)

A Credit To His Race

"Baseball's newest hall of famer, Reggie Jackson, paid a visit to the White House on Thursday and exchanged mementos with President Bush.

"Jackson, who told reporters after his meeting in the Oval Office that he supported Bush in last year's election, said he gave the President a baseball inscribed with the words, 'I told you before it seems like you'd make a great dad'..."

(Emphases added. By the way, this is the same character who, in an interview several years ago, answered a question about the kinds of women he likes by saying that he prefers blonds.)

They Just Don't Get It

"The National Council of Negro Women(NCNW) recognized seven outstanding women during its Second Annual 'Tribute to Black Women Community Leaders' Kick-Off Leadership Breakfast held this past November in Washington, D.C....

"Through this year-long program sponsored by Aunt Jemima brands of the Quaker Oats Company, NCNW Sections will recognize Black women who balance community service, family, church activities and careers..."(Emphases added)

Caucasian Image Of Jesus Addressed At Summit

"A two day summit...was recently held at Andrew Rankin Memorial Chapel at Howard University. A group of ministers calling themselves the Black Christ-Black Church Project, headed by Archbishop George Stallings, founder of the African American Catholic Congregation, held the meeting

to kick off a campaign to remove all images of a Caucasian Jesus from Black churches and Black homes.

"...According to Archbishop Stallings, either on Easter or Good Friday 1993, Black Christ-Black Church groups around the country will purchase gravesites, march the white Jesus images to cemetaries in 'funeral-like' processions and empty them into the graves. The archbishop said the tombstones will read, 'here lies the white Jesus, dead, buried'.

"'It means refocusing and reordering the dominance that white religion has had on Christianity and Black people', Stallings explained...

"According to a survey done by the *Washington Afro American Newspaper*, more than 60 predominantly Black churches in the city(Washington, D.C.) have images of a Caucasian Jesus."

-from "Black Churches Unite To Bury White Image of Jesus," page 5, Jan. 11 THE FINAL CALL(Chicago, IL.)

ANC And Inkatha Compete For Zulu Loyalty

"...Two of South Africa's main black groups, the African National Congress and the Inkatha Freedom Party, are locked in a war for the loyalty of the 7 million Zulus, the most numerous tribe in South Africa.

"The power struggle between Inkatha and the ANC also has spread to other parts of South Africa...

"It is a complex, bewildering war that began seven years ago. While Inkatha claims to speak for the Zulu nation and is often described as 'mostly Zulu', the support for the ANC in Natal is overwhelmingly Zulu.

"Leaders on both sides talk about fighting for the rights of all blacks and replacing apartheid with

democracy. Increasingly, the struggle pits conservative, rural blacks against those in the cities who reject tribal values...

"The ANC denigrates Inkatha and its leader, Chief Mangosuthu Buthelezi, as stooges of the white government. Buthelezi, head of KwaZulu, one of 10 homelands set up under apartheid as separate black nations, claims the ANC wants to use 'genocide' to destroy the Zulus...

"Buthulezi supported the ANC for years. The ANC approved the creation of Inkatha in the 1970s, but later broke with Buthelezi...

"Outside Natal, the two sides are locked in an ethnic war in Johannesburg's black townships that mainly pits Zulu followers of Inkatha against non-Zulu ANC supporters. The ANC officially rejects tribal ties, but its leadership is dominated by Xhosas, historic rivals of the Zulus.

"Some observers say there is a growing shift to the ANC among Zulus in Natal because they find its promise of democracy and prosperity more appealing than Inkatha's authoritarianism..."

-from "Power Struggle Pits Zulus Against Zulus," page 6, Dec. AFRICA NEWS

U.S., Africa, And The Economics Of Food

"...For several years, the U.S. has urged the Zimbabwe government to encourage farmers to diversify production to crops that can generate export earnings; rather than grow corn, they argued, high grade tobacco could be exported to purchase cheap corn. Following the logic of a policy recommended by USAID(U.S. Agency for International Development) Zimbabwe lowered prices to farmers for corn. Producer prices were allowed to plummet to the 1970 price in real terms.

"...irrigated corn, not roses or tobacco, could feed people. Because of the drought, the price of corn on the international market has increased, consuming the foreign exchange earned by the cash crops.

"...Zimbabwe did have a surplus of corn over several years. But the storage of surplus corn was subsidized by the government-owned Grain Marketing Board(GMB) producing a deficit in that parastatal company. Because the International Monetary Fund demanded that it be run on a 'commercial' basis to make a profit, the marketing board exported corn to lower the high cost of storage. The failure of the rains has exposed the failure of this policy: the Grain Marketing Board will have the highest deficit ever in its history. The cost of imported corn is over 200 percent of domestically grown corn...

"In 1986...the Zimbabwe government...proposed a triangular trade/aid package. Zimbabwe would pay for wheat it imported from the U.S. with exports of white Zimbabwean corn to Mozambique. The Zimbabwean corn would become American food aid to Mozambique. In 1987, Zimbabwe had a corn surplus of two million tons, but the U.S. agreed to Zimbabwe transferring only 7000 tons of corn to Mozambique in exchange for American wheat...

"The U.S. Department of Agriculture resisted tri-

angular transfers because a central aim of U.S. food aid is to reduce surplus American corn. In order to maintain high levels of production in the U.S., the government spends about $1.2 billion each year purchasing corn from American farmers and then shipping the surplus overseas as food aid. If the price of corn had not been lowered on the international market by subsidies('dumping'), Zimbabwean corn could have earned about $25 million over three seasons...

"...over the years, the U.S. has come to control millions in 'counterpart funds' in Mozambique. The U.S. provides food to be sold in the local market and the recipient government deposits the money from the sales in a special account that can only be spent with U.S. agreement. During the extended crisis in Mozambique, these funds have grown to massive proportions, almost equal to the country's entire tax revenue in 1989, and they give the U.S. considerable leverage over policy.."

-from "Beware The Hand That Feeds You: U.S. Aid In Southern Africa," page 3, winter ARISE(Minneapolis, MN)

POETRY/STORY/GRAPHICS

STILL CUTTIN' UP

Dizzy
with your skyward-aimed horn
and bellows cheeks blowin muted blues
Dizzy
gettin busy with be bop bursts
of snappy brass
Dizzy
in a full-swing strut.
exhortin
salt peanuts
salt peanuts
Dizzy
makin music magic
outa African roots and soulful herbs
Dizzy
jammin now with Satch and Lady Day
Trane and Bird
Rahsaan, Mingus
Duke and Monk
whippin up some raucus funk
Dizzy
taken to the bridge
we hear you
Dizzy
live
blowin from the other side
blow, Diz.

Mondo

and spiritually connect, or reconnect with the land of our origins.

But something stands in our way. This something is the image of Africa that is put before us. If the image is from the commercial news media, it is an image of death. Whenever we see Africa on the news, we see our brothers and sisters dying or dead--from disease, from starvation, or from wars. If the image is from the movies, it is an image of uncivilized people; of a giant, open-air zoo in which people are irrelevant; or/and of a scenic background for the romantic activities of Caucasians. If the image is from the classroom, it is an image of a people who have essentially no history until the arrival of Europeans and their "civilizing" influences.

Confronted with these images, we do not want to be associated with Africa. We don't want to have anything to do with Africa. Because we have been so effectively programmed by U.S. institutions to see Caucasians as possessing the only knowledge worth having, we often fail to consult our own scholars, men and women who have done extensive research on African history, cultures, values, etc.--men and women such as: Yosef ben-Jochannan, Cheikh anta Diop, John Henrik Clarke, Drusilla Houston, Chancellor Williams, et al. Fortunately, we have and have had these scholars and the volume of their works is extensive and readily available. We don't have to be ignorant of Africa, ignorant of our ancestors and their ideas and achievements, turned off by the reality of our Africanness. Thanks to our scholars and to those of our people who have had the wisdom to publish their works and who have had the wisdom to open up bookstores so that those works can be available to us and to others of us who have made it possible for us to know ourselves, we CAN know ourselves. Going home is part of that vital process.

-Editor

BOOKS

Materials On Malcolm X For Youth

THE MALCOLM X STORY(seven Malcolm speeches on three cassettes)

Available from Sugar Hill Records; Englewood, New Jersey; Tel. (201) 569-5170

MALCOLM X: BY ANY MEANS NECESSARY by Walter Dean Myers(biography, with numerous photographs that contribute to an understanding of the historical contexts of Malcolm's life; also contains a poem in tribute to Malcolm by Wopashitwe Mondo Eyen we Langa)

Available from Scholastic, Inc.; 730 Broadway; N.Y., N.Y.; 10003

MALCOLM X ON AFRO-AMERICAN HISTORY(short, illustrated paperback featuring explanations by Malcolm of the traps and wiles of racial propaganda)

Available from Pathfinder Press

MALCOLM X: A FORCE FOR CHANGE by Nikki Grimes(anecdotal story for children in 2nd-5th grades)

Available from Fawcett

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Harambee Afrikan Cultural Organization
P.O. Box 2500
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"Journal of African Civilizations"
Ivan Van Sertima (Editor)
African Studies Department
Beck Hall
Rutgers University
New Brunswick, NJ 08903

Books

___African Presence in Early America
___African Presence in Early Asia
___African Presence in Early Europe
___Black Women in Antiquity (new essay & index)
___Blacks in Science: ancient and modern
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___Golden Age of the Moor
___Great African Thinkers - C.A. Diop
___Great Black Leaders: ancient and modern

___They Came Before Columbus

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___Great Black Leaders: ancient and modern
___Re-Educating Our Children
___Socialization of the African American Child - Asa G. Hilliard
___They Came Before Columbus
___Van Sertima Before Congress
___The Legacy of Columbus - Jan Carew

BACK IN TIME

At the prospect of Hannibal marching on Rome, the Senate knew its citizens must be informed...The situation was becoming severe, and an air of panic began to engulf the city. A dictator, Quintus Fabius Maximus, was appointed to defend the city, repair the walls, and destroy all bridges over the Tiber River. Hannibal was en route and riding with him was an air of impending doom...

Hannibal directed his army to march on Campania, whose capital Capua constituted the most important of Rome's allies. Campania had good seaports... which he needed for communication with Carthage. In addition, Hannibal hoped to draw Fabius out of Rome and into a contest on the open fields of Capua...

Fabius brought in scores of soldiers to surround the perimeter on the plain which Hannibal occupied. Roman garrisons held the only bridge, the sea was at Hannibal's back, to the North was Fabius and his army, and the pass by which Hannibal had entered Capua was blocked by six thousand Roman troops. Hannibal knew he had to regain the pass in order to escape, so he began formulating a plan...

From the herds that he had collected to feed his army, Hannibal ordered the selection of two thousand vigorous head of cattle. His men then proceeded to gather dry twigs and small branches which he bound together in bunches. These bunches ...were then attached to the horns of the cattle. Upon completion of this cast, four thousand torches adorned these beasts. In the dead of the night, his men lit these torches, and the cattle, terrified by the flames which tormented them, stampeded aimlessly up to the hills and into the woodlands.

This led the Romans to believe that the Carthagenians were escaping via the heights themselves, instead of trying to transverse the pass. Thus,

(Continued on inside back cover)

ANNOUNCEMENTS

The annual Nebraskans For Peace Conference for 1993 has chosen the theme "Conflict: A Time to Create and A Time to Resolve." The day-long conference will incorporate a play, keynote speakers, panels and workshops...the annual conference will address the importance of being ready and willing to create a dissension(conflict) rather than to let injustice continue to be perpetrated. This dual theme will be presented by keynote speakers Kathleen Severens, Director of the Nebraska Mediation Services, and A.B. "Buddy" Hogan of the Los Angeles Transit Bond Association. Buddy was formerly the president of the Omaha NAACP and in that capacity set a shining example of someone willing to confront injustice publicly whenever necessary. The multi-cultural staff of the Emmy Gifford Children's Theater will perform "Some of My Best Friends Are Smiths." The play, directed by Laura Partridge-Nedds, features a multi-cultural female cast and demonstrates some types of conflicts experienced by different groups. The conference is scheduled for February 6 at the First United Methodist Church, 69th and Cass Sts., Omaha. For additional information, contact Nebraskans For Peace at (402) 475-4620.

Bob Brown and Terrance Mitchaels announce publication of a new newspaper called Pan-African Roots. The paper will initially be published bi-weekly, becoming a weekly when it stabilizes itself. It will provide progressive information, news, analysis, commentary and features on the following subjects: Africa and the African Diaspora; the Middle East and the Middle Eastern Diaspora; the Indigenous Peoples of the Western Hemisphere; Asia and the Asian Diaspora; Europe and the European Diaspora.

The movement for civil, democratic and human rights; for national liberation and unification; against repression; the socialist movement; etc...Write to Pan-African Roots; 1377 K St., NW; Suite 104; Washington, D.C. 20005; (202)723-0150.

upon hearing the commotion in the hills, the Romans abandoned the pass in order to pursue what they thought was the enemy. Of course, Hannibal and his men swiftly waltzed through the unguarded pass, taking with them their full baggage train, his stores and booty.

Source: GREAT BLACK LEADERS: ANCIENT AND MODERN, edited by Ivan VanSertima